

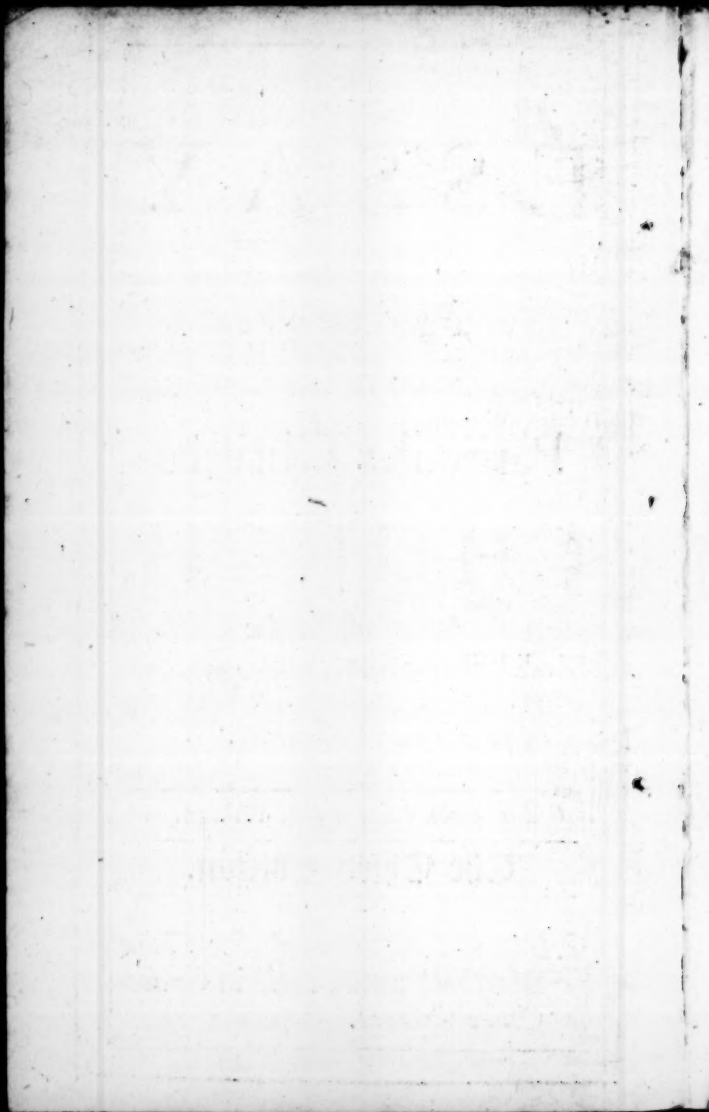
A N B
E S S A Y
O F T H E
Form and Constitution
O F A
Particular Christian
CHURCH,

According to the
Model of the Apostolick Age, and
as it is describ'd in the Writings
of the *New Testament*.

God is in the Midst of Her, Psal. 46. 5.

The Third Edition.

L O N D O N, Printed for *John
Marshall*, at the *Bible in Grace-
Church-Street*. 1700.



TO THE
READER.

YOUR Candour and
Attention are de-
sir'd in the read-
ing the ensuing Pages,
which were written for
the Satisfaction of Friends,
and made Publick some
time since at their De-
A. 2. sire,

4 To the Reader.

sire, without any Design of Reflecting upon the present State and Constitution of Modern Churches : For the Author's Undertaking was purely to give the World such a Draught of a particular Christian Church, as upon his best Enquiry, appear'd to be most conformable to the Model of the Apostolick Times, when the Purity of the Christian Faith was yet untainted, and the Shining Examples of a Holy Religious Life, render'd the Christian Religion the most eligible Institution in the World. And

To the Reader. 3

And the Publisher is very much persuaded, that if the Frame, Government, and Discipline of the Modern Societies of Christians, were more agreeable to the Rules and Observations contain'd in this small Discourse, the Peace and Happiness of the whole present Visible Church, would be very much secur'd and promoted; which is earnestly desir'd, and the only thing propos'd in the Publication hereof by

J. J.

Books Sold by John Marshall.

E*Nchiridion Medicum Theoretico-Practicum ;*
sive Tractatus de Morborum Theoria &
Praxi. In quo omnium Morborum Humano
Generi officientium, Nomina, Naturæ, Cau-
sæ, Signa & Prognostica, unâ cum eorundem
Curatione breviter & perspicuè delineantur.
Cui subnectitur Appendix de Lue Venerea. O-
perâ & Studio Josephi Jackson, Med.

The Interest of the English Nation under the Happy Government of King *William III.* once more asserted : In Answer to the Challenge of a *Jacobite*. Wherein is proved, That that Law which forbids taking up Arms against the King upon any Pretence whatsoever, is consistent with the Late Revolution.

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A Vindication of the Primitive and Apostolick Manner of Baptizing by Immersion, with Remarks upon a Second Friendly Epistle to *Geo. Keith* from one who Stiles himself *Trepidantium Malleus*, alias, *Sam. Nwig.*

A N
E S S A Y
O F T H E
Form and Constitution
Of a Particular
Christian CHURCH.

A Man may be a Member
of the Visible Church, and
no Member of the Ca-
tholick Church, *John* 17.
12. *Gen.* 4. 11, 1. *Heb.* 12. 17.
2 *Sam.* 7. 15.

A Man may be a Member of the
Catholick Church, and no Member
of

of the Visible Church, *1 Kings* 14. 13. *Rev.* 18. 4. *Rom.* 11. 4. *1 Kings* 19. 18.

The Catholick Church is the Company of the Elect, *John* 17. 20. and it is Invisible, *Col.* 1. 20.

The Visible Church is a Society of Saints in Visible Communion, *Matth.* 18. 12. *Act.* 2. 41, 42, 46. and 1. 15. and 19. 7. *1 Cor.* 1. 2. *Phil.* 1. 2. all which are to be accounted Faithful and Elect, *Eph.* 1. 2, 4, 5, 7, 11, 13, 14. till they by obstinacy in Sin and Apostacy declare the contrary, *1 John* 2. 19. *2 Tim.* 4. 10. and *1 Tim.* 1. 19, 20. *2 Thes.* 3. 14, 15. *2 Tim.* 2. 17, 18, 21.

It is one thing to be a Saint, another thing to be of the Visible Communion of Saints, *1 Kings* 14. 13. compared with *2 Chron.* 13. 8, 12.

The Communion of Saints, is either Invisible or Visible, *Eph.* 3. 17. *Matth.* 18. 10. *Heb.* 1. 14. *1 Cor.* 3. 13. — 9. 13.

The Invisible Communion is with Christ and the Elect, *1 Cor.* 15. 28. *Eph.* 3. 17. *1 Cor.* 1. 13.

Invisible Communion with Christ, is by the Spirit and Faith, *Eph.* 3. 17. and 4. 4. and 2. 22.

Invisible Communion with the the Elect, is with Men and Angels, *Heb.* 1. 14. *1 Cor.* 13. 13.

Men Elect, are Dead and Living : Elect living, are Uncalled and Called.

Communion with the Elect living, is Prayer proceeding from love, *John* 17. 20.

For them that are Uncalled, that they may be Called, *Rom.* 10. 1.

For them that are Called, that they may be Confirmed, *Col.* 1. 9, 12.

Communion with the Elect Angels, is the help of their Ministry, *Matth.* 18. 10. *Heb.* 1. 14. *Gen.* 28. 12. and 32. 1, 2. *Psal.* 34. 7. Reverence of them, *1 Cor.* 11. 10. and love unto them, *1 Cor.* 13. 13.

A Visible Communion of Saints, is of two, three, or more Saints joined together by Covenant with God and themselves, freely to use all the holy things of God, according to the Word, for their mutual Edification, and God's Glory, *Matth.* 18. 20. *Deut.* 29. 12. &c. *Psal.* 147. 19. and 149. 6, 9. *Rev.* 1. 16.

This Visible Communion of Saints, is in a Visible Church, *Matth.* 18. 20. *Act.* 1. 15. and 2. 1, 41, 42, 46.

The Visible Church is the only Religious Society that God hath ordained for Men on Earth, *John* 14. 6. *Matth.* 18. 20. and 13. 14. 2 *Chron.* 13. 8, 12. *Act.* 4. 12. *Rev.* 18. 4. 2 *Cor.* 6. 16, 18.

Religious Societies, such as Abbeys, Monasteries, Nunneries, and the like, are unscriptural, and not of Christ's Institution.

But the Visible Church is Christ's Institution, and a Means to Worship God in, *Eph.* 4. 6.—6. *Mark* 13. 34. 2 *Chron.* 13. 10, 11. *Heb.* 3. 6.
com-

compared with *Heb.* 8. 5. and 3. 2,—6.

No Religious Communion to be had, but with Members of a Visible Church, *Matth.* 18. 17, 20. *1 Cor.* 5. 12. *Act.* 4. 11, 12. *2 Cor.* 6. 16, 18. *Rev.* 18. 4.

Whatsoever Company or Communion of Men, do Worship God, being not of the Communion of a Visible Church, sin, *2 Chron.* 13. 9, 10. *Matth.* 15. 9. *1 Cor.* 5. 12, 13.

The true Visible Church is the narrow way that leadeth to Life, which few find, *Joh.* 14. 6. *Matth.* 7. 14.

Other Religious Communions are the broad way that leadeth to Destruction, which many find, *Matth.* 7. 13. *Acts* 4. 12.

God's Word doth absolutely describe unto us the only true Form of a true Visible Church, *Mark* 13. 34. *1 Cor.* 12. 5. *Heb.* 8. 5. and 3. 2, 6. *Rev.* 22. 18, 19. *2 Tim.* 3. 16, 17. *Rom.* 14. 23. *Heb.* 11. 6.

There

There is one only true Form of a Visible Church, *Joh. 14. 6. Eph. 4. 4, 5. 1 Cor. 1. 10, 13. Joh. 17. 17.*

Forms of Visible Churches, or Religious Communions to worship God in or by, devised by Men, are intellectual Idols, *Exod. 20. 4, 5. Matth. 15. 9, 2. Chron. 17. 8, 12. 1 Kings 12. 33.*

Visible Churches or Religious Communions, constituted according to the Invention of Men, are real Idols; and to join to them, and to worship God in them, is to join to Idols, or to worship God in or by Idols, by consequence from the former.

Visible Churches or Religious Communions, are either true or false, *Joh. 14. 6. Psal. 119. 28. 2 Chron. 1. 8, 12. Eph. 4. 4, 5, 6.*

The Visible Churches are such as have the true Essential Causes and Properties, which God's Word ascribeth to the true Visible Church from the Definition. False Churches are

are the contrary to the true by Proportion.

To a true Visible Church are requisite three things : *First*, True Matter. *2dly*, True Form. *3dly*, True Properties.

The true Matter of a true Visible Church, are Saints, *Exod.* 28. 9, 10, 15, 21. compared with *Rev.* 21. 14, 21. and *1 Kings* 5. 17. compared with *1 Pet.* 2. 5. *Levit.* 11. to 13, 43, 44. compared with *Rev.* 18. 2. *1 Pet.* 2. 9. *Deut.* 14. 2. *Rom.* 1. 7. *1 Cor.* 1. 2. *Eph.* 1. 1. *Phil.* 1. 1. *1 Pet.* 1. 2. *Heb.* 3. 1.

Saints are Men separated from all known Sin, practising the whole Will of God known unto them, *Col.* 1. 2. and 2. 11, 13. *Rom.* 1. 7. and 6. 2, 12, 22. growing in Grace and Knowledge, *2 Pet.* 3. 18. continuing to the end, *1 John* 2. 19.

The true Form of a true Visible Church, is partly inward, partly outward.

The inward part of the Form consisteth in Three things : *First*, The *Spirit*. *2dly*, *Faith*. *3dly*, *Love*.

The *Spirit* is the Soul animating the whole Body, *Eph.* 4. 4. *1 Cor.* 12. 4, 11, 13. 7. 10. *1 Cor.* 6. 17.

Faith uniteth the Members of the Body to the Head Christ, *Eph.* 3. 1. and 4. 13, 15. and 5. 30, 33. *1 Cor.* 6. 17.

Love uniteth the Members of the Body each to other, *Eph.* 2. 20, 21. and 4. 16, 23. *Col.* 3. 14, 15.

The outward part of the true Form of the true Visible Church, is a Vow, Promise, Oath or Covenant, betwixt God and the Saints, by proportion from the inward Form. See also *Gen.* 17. 1, 2. and 15. 18. *Deut.* 29. 1, 9, 13. *1 Chron.* 29. 10. and 34. 30, 32. *Psal.* 119. 106. *Nehem.* 9. 38. and 10. 29. *1 Cor.* 12. 25, 26. *Rom.* 12. 5, 15, 16. *Matth.* 18. 15, 17.

This Covenant hath Two Parts :
 1. Respecting God and the Faithful.
 2. Respecting the Faithful amongst themselves.

1. That

1. That part of the Covenant which respects God, consists in their Solemn Personal Engagement and Profession to be his in Faith, and Holy entire Obedience, *Esa.* 55. 3. 56. 1. *Ezek.* 16. 60. 2 *Chron.* 7. 18.

2. That which regards the Faithful, is a Solemn Declaration of their Submission to the same Lord, Faith and Baptism, under the same Church-order, *Josh.* 22. 2—5. *Rom.* 1. 5. 6. 16, 17, 18, 19. *Eph.* 5. 24.

The Priviledges the Saints enjoy by thus entering into Covenant are Twofold, 1. Communion in all holy Things of God. 2. The Power of our Lord Jesus Christ, 1 *Joh.* 1. and 3. 1 *Cor.* 10. 16. and 5. 4, 5. *Mat.* 18. 20. *Esay* 55. 33. *Act.* 15. 34.

The holy Things of God are, 1. Christ. 2. Benefits by Christ. *Rom.* 8. 32.

The true Church hath Title to, Possession, and Use of Christ, *Esay* 9. 6. *Song* 2. 16. *Mat.* 18. 20. 1 *Cor.* 3. 21, 23. *Eph.* 5. 30.

The Benefits which the true
B 2 Church

16 *The Constitution*

Church hath by Christ, are the Means of Salvation : And the Priviledges the Members enjoy in the Church is receiving of Alms, *1 Tim.* 14. 8. *2 Pet.* 1. 3.

The Means of Salvation are the Word, Sacraments, Prayers, Censures, and the Ordinances of Christ, for the Dispensing of them all, *Rom.* 3. 2. and 4. 11. *Luk.* 19. 46. *Mat.* 18. 15, 17. *Acts* 2. 42. *1 Cor.* 11. 23, 26. *Mat.* 28. 19. *Psal.* 149. 6, 9.

Alms are the Works of Mercy yielded to the Saints in Distress, *Acts* 2. 44, 45. and 5. 4. *Mat.* 25. 34, 40. *Heb.* 13. 1, 3. *1 Tim.* 3. 2. and 5. 10.

The Power of the Lord Jesus Christ given to the Church hath three Parts.

Viz. Power to, 1. Receive in, *Joh.* 10. 3. *Act.* 9. 26, 27. and 18. 27. and 6. 5. *2dly.* Preserve and keep within, *1 Joh.* 2. 19. *1 Pet.* 1. 5. *3dly.* To cast out, *1 Cor.* 5. 13.

The true Visible Church hath Power to receive in, 1. Members in-
to

to Communion, *Act.* 2. 41. and 18. 27. and 9. 26, 27. And, 2dly. Officers into Office, *Act.* 6. 5. and 14. 23.

The Way or Door whereby both Members and Officers enter in, is Christ; that is, the Way taught by Christ in his Word, *Joh.* 14. 6. and 17. 17. *Mark* 13. 34, 37.

The Qualification of Members to be admitted in the Church, is Faith testified by Obedience, *Acts* 8. 36, 37. *Mat.* 3. 6. *Luke* 7. 29, 30.

Faith is the Knowledge of the Doctrine of Salvation by Christ, *1 Cor.* 12. 9. *Gal.* 3. 2.

Obedience is a godly, righteous and sober Life, *Tit.* 2. 11, 12. *Rom.* 1. 5.

Members thus received into Communion are of two sorts. 1st. Prophets, 2dly. Private Persons. *1 Cor.* 14. 24. *1 Sam.* 19. 24, 23.

Prophets or Teachers are Men endued with Gifts proper for Edification, Exhortation and Consolation, *1 Cor.* 14. 3. *Acts* 13. 1. *Rom.* 12. 6. B 3 These

These Persons must first be appointed to this Exercise by the Church, *1 Cor.* 24. 49. *Acts* 13. 1.

The Prophets or Teachers Care must be to Teach according to the Proportion or Rule of Faith, *Rom.* 12. 6. *1 Cor.* 14. 26.

Let the Prophets speak two or three, and the rest judge, *1 Cor.* 14. 29.

If any thing be revealed to him that sitteth by, let the first hold his Peace, *1 Cor.* 14. 30, 40.

All that have Gifts may be admitted to Prophecy, *1 Cor.* 14. 31.

Private Persons are, *1st.* Men. *2dly.* Women, Believers.

Private Men present at the exercise of Prophecy, may modestly propound their Doubts, which are to be resolved by the Prophets : *Luk.* 2. 46, 47. *1 Sam.* 19. 20, 23. *1 Cor.* 4. 30.

Women are not permitted to speak in the Church in Time of Prophecy, *1 Cor.* 14. 34. *1 Tim.* 2. 12. *Revel.* 2. 20.

If Women doubt of any thing deli-

delivered in Time of Prophecy, and are willing to learn, they must ask them that can teach them in Private, as their Husbands at home, if they be Faithful, or some other of the Church, *1 Cor. 14. 35. 1 Tim. 2. 12.*

To hear this Exercise of Prophecy may be admitted Unbelievers, or they that are without, *1. Cor. 14. 24. Acts 2. 6, 13.*

The Exercise of Prophecy, or the Preaching of the Word by them that are sent, is that ordinary Means God hath appointed to convert Men, *1 Cor. 14. 24, 25. Rom. 10. 14, 14.*

They are sent by God to preach whom the Church sendeth, *Acts 13. 2, 4. and 8. 14, 15.*

If any Man be converted by other Means, it is not Ordinary, *Rom. 10. 14, 15. John 4. 39, 41. Acts 9. 5, 6.*

Therefore they that are converted in false Churches, are not converted by ordinary Means, *1 King. 14. 13. and 19. 18. Rom. 11. 3, 4. Rev. 18. 4.* The

The Way of receiving Officers into Office is, 1. Election. 2^{dly}. Approbation. 3^{dly}. Ordination: Which must be performed with Fasting and Prayer, *Acts* 6. 5. and 14. 23. 1 *Tim.* 3. 10. and 5. 22. and 4. 14. *Tit.* 1. 5. *Acts* 13. 3.

The Person to be admitted into Office must first be a Member of that Visible Church whence he hath his Calling, *Acts* 1. 21, 22. and 6. 3. 5. and 18. 27, 28. 1 *Cor.* 11. 12. and 3. 6. 1 *Tim.* 3. 2, 3—10.

Election is by most Voices of the Members of the Church in full Communion, *Acts* 6. 5. and 14. 23.

Query, Whether Women, Servants and Children, admitted into full Communion, yet under Age, may not give Voice in Elections, Excommunications, and other publick Affairs of the Church? 1 *Pet.* 3. 7. *Ephes.* 4. 4. 1 *Tim.* 5. 9, 10. *Numb.* 30. 5---10, 16. 1 *Cor.* 14. 34. *Gen.* 3. 16. 1 *Cor.* 11. 3, 10. *Gen.* 18. 19. *Josh.* 24. 15.

Approbation is the examining
and

and finding the Officer-elect, to be according to the Rules of his Office, 1 *Tim.* 3. 10. and 5. 9, 10. *Acts* 6. 3.

In Approbation every Member is bound to object what he can, especially they that denied their Voices, *Acts* 15. 37, 38. 1 *Tim.* 3. 2, 3, 10. *Acts* 6. 3.

Approbation must be after Election, lest without Cause the Infirmities of the Brethren be discovered: For there are Faults, disabling Men to Offices, which do not disable them to be Members of the Church, *Ezek.* 44. 9, 15. *Acts* 15. 37, 38. *Mat.* 18. 21, 22. compared with *Prov.* 10. 12. 1 *Pet.* 4. 8.

If the things objected bear Weight against the Officer-elect, the Election is void, and they may proceed to the Choice of another, 1 *Tim.* 3. 4, 5. and 5. 11. *Acts* 15. 37, 38. *Ezek.* 44. 10. 2 *King.* 22. 9.

Defects or Faults that cast Men out of Office, are sufficient to hinder Men from entering into Office: By Proportion. If

If the things objected be Frivolous the Election is approved, 1 *Tim.* 3. 10. and they that dissented are to consent to the rest, that so the whole Church may agree in one Person, 1 *Cor.* 1. 10. *Eph.* 4. 3. compared with *Acts* 1. 26.

If the Parties objecting still dissent without an approved Reason, they are to be reformed by Censure, 1 *Cor.* 11. 17, 18. *Mat.* 18. 15, 17.

Ordination is the Dedication of the Officer thus approved, to his Office, *Exod.* 29. 44. and 40. 12, 16. *Numb.* 8. 6, 15. *Heb.* 5. 4, 5. *Mat.* 3. 15, 17. *Acts* 13. 3, 4. 1 *Tim.* 4. 14. *Heb.* 6. 2. Ordination hath three parts.

The *first* is the Power which the Church committeth to the Officer approved: To administer according to his Office, *John* 20. 21, 23. *Mat.* 18. 15, 20. compared with *Exod.* 29. 1, 38. *Numb.* 8. 10, 11. *Acts* 6. 3, 5. and 14. 23. and 20. 28. 1 *Tim.* 4. 14. 2 *Tim.* 1. 6, 14.

The

The *second* is Prayer made by the whole Church, for the Officer invested with this Power, that he may faithfully administer, *Acts* 6. 6. and 13. 3. and 14. 23. 1 *Cor.* 4. 2.

The *third* is a Charge given to the Officer thus admitted to look unto his Office in all the parts thereof, *Mat.* 28. 18, 19. 1 *Tim.* 5. 21. 1 *Pet.* 5. 1, 2. 1 *Tim.* 6. 13, 14. compared with *Deut.* 1. 16.

The Ceremony used by the Apostles in Ordination is Imposition of Hands: Which Ceremony first of all was used in the Old Testament, *Num.* 8. 10. then in the New: By Christ in praying for Children, *Mark* 10. 16. by God the Father in ordaining Christ to his Office of Mediator, *Luke* 3. 21, 22. by Christ in ordaining the Apostles, *Acts* 2. 3, 4. and 1. 4, 8. by the Apostles in giving the Holy Ghost, *Acts* 8. 15, 17. in ordaining Evangelists, 2 *Tim.* 1. 6. and in ordaining ordinary Ministers, *Acts* 6. 6. and

and 14. 23. by the Eldership or Church in ordaining Officers, *Acts* 13. 3. 1 *Tim.* 4. 4. by the Evangelists in ordaining Officers, 1 *Tim.* 5. 22. *Tit.* 1. 5. and so may lawfully be retained and used in the Church still, *Heb.* 6. 2.

The Use of Imposition of Hands, is twofold.

First, To point out the Officer in time of Prayer made for him ; as if it should be said, This is the Man, by Proportion from 1 *Sam.* 10. 24. *Mat.* 3. 17.

Secondly, To signifie and to assure the Officer to be ordained, that the Lord by the Church giveth him Power to administer, *Acts* 13. 3, 4. and 20. 28. *John* 20. 21.

Ordination, and so Imposition of Hands, appertaineth to the whole Church, as doth Election and Approbation, *Acts* 13. 3. *Num.* 8. 9, 10. yet for order sake the fittest Members lay on Hands, and perform all other Particulars of Ordination for and in the Name of whole Church,

Church, *1 Cor.* 14. 40. compared with *Numb.* 8. 9, 10. and *Acts* 13. 3. and *1 Tim.* 4. 14. and by proportion from *Lev.* 4. 15.

The fittest Persons are Elders when the Church hath them, *1 Tim.* 4. 14. when the Church wanteth Elders, Men of best Gifts appointed by the Church, *Numb.* 8. 9, 10.

Thus after the Apostacy of Antichrist ariseth a true Ministry in the Church, *Rev.* 18. 4.

The Officers of a true Visible Church thus admitted, are then to administer faithfully, *1 Tim.* 3. 10. *1 Cor.* 4. 2.

The Officers of the true Visible Church, are all absolutely described in the Word of God, *Heb.* 3. 2, 5. and 8. 5. *Rom.* 12. 7, 8 *Mark* 13. 34.

These Officers are of two sorts: *1st*, Bishops. *2dly*, Deacons, *Phil.* 1. 1.

The Bishops are also called Elders or Presbyters, *Acts* 20. 17, 28. *1 Pet.* 5. 1. C The

The Bishops or Elders jointly together are called the Eldership or Presbytery, *1 Tim.* 4. 14. and 5. 17. compared.

The Eldership consisteth of three sorts of Persons or Officers: *Viz.* the Pastor, Teacher, and Governor, *1 Tim.* 4. 14. and 5. 17.

All the Elders or Bishops must be apt to teach, *1 Tim.* 3. 2. *Tit.* 1. 9.

The Pastor is a Bishop excelling in the Word of Wisdom or Exhortation, *Rom.* 12. 8. *1 Cor.* 12. 8. he is called the Angel of the Church, *Rev.* 2. and 3.

The Teacher is a Bishop excelling in the Word of Knowledge or Doctrine, *Rom.* 12. 7. *1 Cor.* 12. 8.

The Governor is a Bishop excelling in the quality of Wise Government, *1 Tim.* 5. 17. *Rom.* 12. 8.

The Pastor and Teacher have also Power to administer the Sacraments, *Mat.* 28. 19. *Ephes.* 4. 12. *1 Cor.* 11. 23.

All the Bishops deal by Office in
the

the Government of the Church,
1 *Tim.* 5. 17. and are conversant
about the Soul and Spiritual Part,
Joh. 18. 36. 2 *Cor.* 10. 3.

The Deacons are Officers em-
ploy'd about the Works of Mercy
respecting the Body or outward
Man, *Acts* 6. 2.

* The Deacons are, 1st, Men.
Or, 2. Women Deacons or Wi-
dows, *Acts* 6. 2. *Rom.* 16. 1.

Men Deacons ought to Collect
and Distribute with Integrity the
Churches Treasure, according to
the Churches Necessities, and the
Saints Occasions, *Rom.* 12. 8. 2 *Cor.*
8. 2, 8. 1 *Cor.* 16. 2, 3.

The Churches Treasure is Silver,
Gold, or Money worth, freely gi-
ven by the Members of the Visible
Church for the Common Good,
Lev. 27. *toto.* 2 *Kings* 12. 14---16.
Luke 21. 4. *Acts* 4. 34, 35. 2 *Cor.*
8. 2---8. and 9. 7.

The Churches Treasure is holy,
Mat. 27. 6. *Luke* 12. 4.

Query, Whether those that are without may cast of their Goods into the Treasury, lest the Treasury be polluted? 2 Cor. 8. 4. *Josh.* 6. 17---19.

Nothing that is gotten by Fraud, Violence, or any wicked Means, may be cast into the Churches Treasury, *Deut.* 23. 18. *Micah* 1. 7. *Esa.* 67. 3.

Query, Whether the use of the Churches Treasure is peculiar to the Saints; and consists in provision for holy Things, or holy Persons? *Deut.* 14. 2, 3, 21. *Exod.* 30. 12 --16.

Holy Things, such as Bread and Wine for the Lord's Supper, with Places and Instruments serviceable to holy Uses, *Exod.* 25. 2, 8. *Mat.* 27. 7. *per contrarium*.

Holy Persons, as the Maintenance of Church Officers, and the poor Brethren either of that Particular Visible Church, or of any other True Church, 1 Cor. 16. 2, 3. 2 Cor. 8. 7. 1 Cor. 9. 6, 14. 1 Tim. 5. 17, 18. In

In the Necessity of the Church, if they that are without bestow any thing upon the Saints, they may receive and use it with Thanksgiving, *1 Cor.* 10. 25, 26.

If it be manifested by Evidence, that the Goods of them that are without offered to the Saints, be the Treasures of Wickedness; the Saints are not to receive nor use them, to avoid offence, *1 Cor.* 10. 28, 29.

Women-Deacons or Widows are, of Sixty Years of Age, qualified according to the Apostle's Rule, *1 Tim.* 5. 9. relieving the Bodily Infirmities of the Saints with Cheerfulness, *Rom.* 12. 8. and 16. 1.

Hitherto of the Churches Power of receiving in; now followeth the Churches Power of preserving and keeping within.

The Power of preserving within, is manifested by the heedful use of all the holy things of God by the whole Church jointly, and by every Member particularly, *Mark* 13.

33—37. *Heb.* 10. 24. 1 *Thes.* 5. 14.
Mal. 18. 15, 17. *Acts* 6. 1.

The Pastors chief Endeavour must be to make the Church Zealous, Holy and Obedient, *Rom.* 12. 8. 1 *Cor.* 12. 8. *Apoc.* 3. 19. by proportion.

The Teachers chief Care must be to preserve the Church from Ignorance and Error, 1 *Cor.* 12. 8. *Rom.* 12. 7. 1 *Cor.* 3. 10, 12. compared with *Tit.* 1. 9.

The chief Office of the Governors consisteth in preserving Peace and Order in the Church, 1 *Cor.* 14. 40. *Rom.* 12. 8. 1 *Tim.* 5. 17.

The Deacons chief Care must be that none of the Saints want Bodily Necessaries, and that due Provision be made for holy Things and Persons, *Rom.* 12. 8. *John* 13. 29. and that with Simplicity of heart, *John* 12. 6.

The Widows chief Office is to Visit and Relieve the Widow, Fatherless, Sick, Lame, Blind, Impotent, Women with Child, and
Diseased

Diseased Members of the Church,
1 Tim. 5. 9. *Rom.* 12. 8. *Mat.* 15.
35—40.

The Care of the Eldership must
be to order, direct and moderate
the publick Actions of the Church,
1 Cor. 14. 40. *1 Tim.* 5. 17.

The Prophets chief Care must be
to resolve Doubts, Difficulties, and
Dark Places, and to give true Ex-
positions, Translations, and Recon-
ciliations of Scripture, *1 Cor.* 14.
29, 30. *Luke* 2. 46, 47.

The Office of the Pastor and Tea-
cher in the Exercise of Prophecy,
is to moderate and determine all
Matters out of the Word, *1 Cor.*
14. 32. *1 Sam.* 19. 20.

The Care of the whole Church
jointly, must be to keep her Power
given her by Christ, and not to
suffer any open known Sin, or any
Tyranny or Usurpation over them,
Mat. 18. 15—17. *Mark* 13. 37.
Col. 4. 17. 3 *John* 9, 10. *Rev.* 2. 2.
Gal. 1. 8, 9.

The chief Care of every Member as a Member, must be to watch over his Brother, *Mark* 13. 37. *Heb.* 10. 24. in bearing one another's Burthen, *Gal.* 6. 2. *1 Cor.* 10. 24, 28, 29. admonishing the Unruly, comforting the Feeble-minded, *1 Thes.* 5. 14. admonishing the Excommunicate, *2 Thes.* 3. 15. restoring them that are Fallen, *Gal.* 6. 1.

Here special Care must be had of Admonishing, *Mat.* 18. 15—17.

Admonition must be administred with Prayer and in Love, *1 Tim.* 4. 5. *Gal.* 6. 1. *Lev.* 19. 17. *1 Tim.* 1. 5. *Rom.* 13. 8.

Prayer is needful that it may please God to give his Blessing to the Admonition administred, *Mat.* 7. 7, 8. *Jam.* 1. 5. and 4. 2, 3.

Love must be manifested to the Offender that he may be the better won, *Eph.* 4. 2. *Col.* 3. 14. *Lev.* 19. 17. *1 Pet.* 4. 8.

Admonition is either private or publick, *Mat.* 18. 15, 17.

Private

Private Admonition is either Solitary, or before Witness, *ibid.*

Private Admonition that is solitary, is performed by one particular Brother offended, to another Brother offending, and that in secret, *Mat. 18. 15.*

The Admonisher must not tell the Fault of the Offender to another, but himself must admonish the Offender, *Psal. 15. 3. 1 Pet. 4. 8. Prov. 25. 9.*

If the Offender repent upon Admonition, the Fault must be covered, *Prov. 10. 12.* if not, the Admonisher must proceed to the second degree of Admonition; *viz.* to admonish the Offender before Witness, *Mat. 18. 6.*

The fittest Witnesses must be chosen, *1 Kings 21. 10, 13. Mat. 26. 59—61. and 28. 12—15.* The fittest Witnesses for the most part are the Elders, who for their Wisdom and Authority can best sway with the Delinquent.

If the Offender repent upon Admonition

monition before Witness, the Fault must yet be covered also, *Prov.* 10. 12. *1 Pet.* 4. 8. *Jam.* 5. 20.

If the Offender admonished before Witness deny the Fact, then Protestation or an Oath of God must end the Matter, *Exod.* 22. 11.

Though the Admonisher know the Fact to be so, and the Offender deny the Fact before Witness, yet the Admonisher is not to forsake the Offender's Communion, *John* 5. 31. and 13. 26. notwithstanding he must still seek to bring him to Repentance, *Levit.* 19. 17.

If the Offender acknowledge the Fact, and repent not, the Admonisher and Witnesses must bring the Matter to the Church, *Mat.* 18. 17.

In bringing the Matter to the Church, if the Elders be not already Interested in the Cause, it is meet to use the advice and help of the Eldership, who are fittest to deal in all publick Businessses, *1 Cor.* 14. 33, 40. *1 Tim.* 5. 17.

The

The Matter being before the Church, the Offender is to be dealt with by all possible Means, that he may come to Repentance, as by Admonition, by Threat, by Intreaty, by Prayer for him, &c. *Gal. 6. 1. 2 Cor. 2. 6.*

If the Offender repent upon the Churches Admonition, he is still to be continued, and accounted a Brother, *2 Cor. 2. 6. Mat. 18. 17.*

Thus the Church, and all the Members thereof, shall be preserved and kept pure within, and their Communion shall be holy, *Lev. 19. 17. 1 Tim. 5. 22. 1 Cor. 5. 20. and 5. 6. and so shall increase with the encreasing of God, 1 Cor. 11. 17. 2 Pet. 3. 18.*

All the degrees of Admonition must be administred upon the Offender before the Church have any Communion with him, *Mat. 18. 15—17. 1 Cor. 11. 17. 1 Tim. 5. 22. Levit. 19. 18. Mat. 22. 29.*

If a Man see his Brother sin, and admonish him not, but suffer his
Sin

Sin unreprieved, he is defiled therewith, *Lev.* 19. 17. *Mat.* 18. 15. and 22. 33. *1 Tim.* 5. 22.

In solitary Admonition, if the Admonisher stay in the first degree of Admonition, the Offender not repenting, he is defiled with the Sin.

In Admonition before Witness, if the Admonishers cease and stay in the second degree of Admonition, the Offender not repenting, they are defiled with the Sin.

In Admonition before the Church, if the Church bear with the Party offending, and bring him not to repent, but leave him in Sin and Impenitency, and yet hold him still in Communion, then the whole Church is defiled; and so that is verified, a little Leaven leaveneth the whole lump, *1 Cor.* 5. 6. and *11.* 17. *Mat.* 13. 33.

If a Sin be publickly known in a Church, or if more Sins be openly known and suffered, the whole Church is defiled and leavened. *Ibid.*

No

No Communion can be had with, nor no joining can be to, a Church thus leavened, without manifest consenting to Sin, *ibid.*

Therefore if the Church will not Reform open known Corruptions after due proceeding, Separation must be made from her till Reformation come.

Therefore Separation may be made from true Churches for Incorrigible Corruptions; and to separate from a Defiled Church that is Incorrigible, is not to forsake the Communion of Holy Things, but the Pollution and Prophanation of Holy Things.

Thus much for the second part of the Churches Power of preserving and keeping within.

The Churches Power of casting out followeth, which is twofold.

First of Officers out of Office; *Acts* 14. 23. compared with *Col.* 5. 17. *Rev.* 2. 2. *Gal.* 1. 8, 9.

Second of Members out of Communion, *Mat.* 18. 17. *1 Cor.* 5. 4,

5. *2 Thes.* 3. 6, 14. *1 Tim.* 1. 20.

The Cause of casting Officers out of Office, are Apostacy or Disability, *Ezek.* 44. 10. *Numb.* 8. 23—26.

Apostacy is when the Officers shall fall to open Idolatry, Atheism, Heresie, or other Sins against the first and second Table of the like Nature, *Ezek.* 44. 10. and by proportion drawn from *2 King.* 23. 9. *1 Tim.* 3. 2. *Lev.* 22. 1—5. and 21. 16—24. *Ezra* 2. 61, 62.

Query, Whether the Officer upon Repentance, after Apostacy, or Sin equivalent thereto, may be retained as a Member of the Church, but not as an Officer? *Ezek.* 44. 13, 14. *Mat.* 26. 69—75. compared with *John* 21. 15—18. *Acts* 15. 38.

Disability is either of Age, or Sickness, or Maiming, &c.

Disability of Age is when the Officer can no longer, by reason of old Age, discharge the Works of his Office, then he may retain his Dignity, and ought to be honoured

ed of all, *Numb.* 8. 23—26. *Philemon* 9.

Disability by Sickness, as Frensie, Madness, Malancholy, or by Maiming as Loss of the Tongue in the Pastor or Teacher, &c. or by any other Infirmary, disabling him to the Actions of his Office, *Lev.* 16. 24. compared with 1 *Tim.* 3. 2. *Tit.* 1. 6, 9.

Query, whether an Officer may refuse an Office imposed upon him by a lawful Calling? *Exod.* 4. 14. *Jer.* 1. 6, 7, 17.

Query, Whether the Church may suffer her Officer to be translated from her self to other Churches upon any good Ground, *Acts* 20. 28. 1 *Pet.* 5. 2. *Acts* 13. 4. yea though it be granted that she have Members as fit for Offices as her Officers are in present: Yea though the Life of the Officer be endangered, *Acts* 9. 25. *Mat.* 10. 23. 1 *King.* 18. 4.

The Cause of casting Members out of Communion is only one: *Viz.*

D 2

Sin

Sin obstinately stood in without Repentance and Confession after due Conviction, *Mat.* 18. 17. *Job* 31. 33. *Prov.* 28. 13.

Due Conviction is the Discovery of the Sin by manifest Evidence, *Job* 19. 4. and 32. 12, 13. and 39. 37.

Manifest Evidence is either to the Fact, or Sinfulness of the Fact.

The Fact is evident either by Confession of the Party that committed the Fact, or by sufficient Witness, *Mat.* 26. 65. *Deut.* 19. 15. *John* 5. 31.

Query, Whether the Testimony of them that are without is Sufficient or no?

The Sinfulness of the Fact is Evident either by direct Scripture, or by necessary Consequence from the Scripture, *Mat.* 22. 31, 32. and 4. 4.

Due Conviction is perceived two Ways; First, By the Delinquents Shifting, Cavils, Excursions, Tergiversations, &c. *1 Tim.* 1. 6. *Tit.* 3. 11. Secondly, By the Conscience of them that have Power
to

to censure the Fact, *Psal.* 36. 1. *Prov.* 27. 19. *Tit.* 3. 10. 1 *Cor.* 2. 15. and 12. 10.

Obstinacy in Sin is the continuance in refusing to confess and forsake the Crime, *Prov.* 28. 13. *Mat.* 18. 17. *Josh.* 7. 1, 9.

If the Matter be not Evident, but Doubtful and Controversal, Communion still must be preserved peaceably, notwithstanding Diversity of Judgment, till the Truth be discovered, *Phil.* 3. 15, 16. 1 *Cor.* 13. 49. 7. 9.

Persons that differ in Judgment are either Strong or Weak, *Rom.* 15. 1.

The Strong must not maintain Controversies with the Weak, nor Despise them, but bear their Infirmary and Burden, *Rom.* 15. 1. and 14. 1, 3. *Gal.* 6. 2. 1 *Cor.* 13. 5, 7. and 9. 22. and 10. 23, 34.

The Weak must not Censure or Judge the Strong as Delinquents, but meekly desire Instruction and Satisfaction, *Rom.* 14. 3. *Mat.* 7. 1—3.

Thus must Men walk in Diversity of Opinion, during which time, all Men must carefully search out the Truth, and labour for Information, *1 Cor.* 1. 10. *2 Pet.* 3. 18. *Phil.* 3. 15. *Jam.* 1. 5.

The Power given the Church for casting out obstinate convicted Offenders, is the Power of Excommunication, *2 Cor.* 18. 3, 6. and 1. 5. 4. 5. *1 Tim.* 1. 20. *Gal.* 5. 12. *2 Thess.* 3. 6, 14. *Mat.* 18. 17.

Query, Whether delivering to Satan be not, or does not contain some bodily Punishment to be inflicted upon the Offender? See *Acts* 5. 5, 10. *1 Cor.* 12. 10.

Excommunication is the depriving of the Offender of the Visible Communion of Saints, and the Benefit of the Holy Things of God given to the Church, *1 Cor.* 5. 4, 5, 11, 13. *2 Thess.* 3. 6, 14. *Mat.* 18. 17.

Query, Whether separating, withdrawing, turning away from false Teachers and wicked Livers, be

be the same with Excommunication? 2 *Thes.* 3. 6. 1 *Tim.* 5. 6. and 2. 3, 5. *Mat.* 18. 17. 1 *Cor.* 5. 4, 5.

Excommunication duly administered is ratified and confirmed in Heaven, *Mat.* 18. 18. *John* 20. 23.

Therefore the Party Excommunicate is in the Hands of Satan, and out of the Lord's Protection and Blessing, being deprived of all the publick Means of Salvation, *Mat.* 18. 17. *Cor.* 5. 5. *Esa.* 4. 5, 6.

In Excommunication consider two Things: First, The decreeing of it, which must be done by the whole Church, 1 *Cor.* 5. 4. wherein the Church must proceed as in approving her Officers. Secondly, The pronouncing of Excommunication, which must be performed by the fittest Person deputed thereto by the Church, 1 *Cor.* 14. 40.

The End of Excommunication is not the Destruction of the Offender, but the Mortification of his Sin, and the Salvation of his Soul, 1 *Cor.*

5. 5. 2 *Thef.* 3. 14, 15. 1. *Tim.* 1. 23.

Query, Whether the Party Excommunicated is to be counted as an Enemy, or to be admonished as a Brother? 2 *Theff.* 5. 15.

The Members of the Church are to avoid Religious and Civil Communion with him that is Excommunicated, *Mat.* 18. 17. 1 *Cor.* 5. 11. except that Subjects, Servants, Children, Parents, Wife or Husbands, &c. that are bound to him, may perform Civil and Natural Offices to him, 1 *Cor.* 7. 5, 12, 13. and by Proportion.

The Party Excommunicated upon Repentance is to be admitted again into the Communion of the Visible Church, 2 *Cor.* 2. 6—8. yet so as that the Church always have an especial Eye to him, as being a suspicious Person that durst despise the Church, *Mat.* 18. 17. *Ezek.* 44. 10. 2 *Pet.* 2. 22. *Heb.* 10. 26. by Proportion.

Query,

Query, Whether an Officer Excommunicated upon Repentance may be again admitted into Office? And whether he must have a new Vocation by Election, Approbation, Ordination?

The Visible Church walking in this Holy Order hath in it the Presence and Protection of Christ, *Esa.* 4. 5, 6. *Mat.* 28. 20. and 18. 20.

To such a Visible Church must all sorts of Persons resort that desire to be saved, *Acts* 4. 12, *Mat.* 7. 13, 14. *John* 15. 6.

True Visible Churches are of two sorts: First, Pure, where no open known Sin is suffered, *Rev.* 2. 7—13. and 3. 8—11. Secondly, Corrupt, wherein some one or more open known Sin is tolerated, *Rev.* 3. 1, 6. *1 Cor.* 11. 17, 21, 22.

True Visible Churches are so far good as they agree to the Pattern of the Word, *Heb.* 8. 5. *Rev.* chap. 2, and 3. *1 Cor.* 11. 2, 17, 22.

Every true Visible Church hath
Title

Title to whole Christ and all the Holy Things of God. *Esa.* 9. 6, 7. *Cant.* 2. 16. *Eph.* 1. 22, 23.

Any one true Visible Church is of equal Power with any other Visible Church, *Apoc. cap.* 2. and 3. *1 Cor.* 5. and hath Power to reform all Abuses within it self, *1 Cor.* 11. 2, 17. which Power is Spiritual, as is Christ's Kingdom, not Worldly, Bodily, nor Carnal, *John* 18. 36. *2 Cor.* 10. 3, 5.

The erecting of Visible Churches appertaineth to Princes and private Persons.

Princes must erect them in their Dominions and command all their Subjects to enter into them, being first prepared and fitted thereto. *2 Chron.* 29. and 34. and 17.

Private Persons separating from all Sin, and joining together to obey Christ their King, Priest and Prophet, as they are bound, are a true Visible Church, and have a Charter given them by Christ thereto, being but two or three,
Mat.

Mat. 18. 20. *Acts* 14. 19, 20. *Heb.* 11. 38. and further power than to reform themselves they have none.

Every Man is bound in Conscience to be a Member of some Visible Church established in this true Order, *Mat.* 7. 13. *Rev.* 18. 4.

Because every Man is bound to obey Christ in his Kingdom and spiritual Regiment, and no other, *Luke* 19. 14, 27. and the true Visible Church is Christ's Kingdom and House, *Mark* 13. 34. *Luke* 19. 14, 27. *Acts* 1. 3. *Heb.* 12, 28. and 3. 6.

Therefore they that are not Members of this Visible Church, are no Subjects of Christ's Kingdom, *Luke* 19. 17. *1 Cor.* 5. 12.

This true Visible Church is call'd Christ, *1 Cor.* 12. 12.

Thus much concerning the true Church : The false Church of Antichrist followeth to be considered.

Whatsoever thing is contrary to this Order of the Visible Church is Antichristian, by Notation of the Word

Word compared with 1 *Cor.* 12.
12.

Whosoever taketh upon him to erect new Forms of Visible Churches, and [to appoint new Officers, Laws, Ministry, Worship, or Communion in the Church, is Antichrist, 1 *John* 4. 3. 2 *Thes.* 2. 4. *Rev.* 13. 16, 17.

Whosoever yieldeth or submit-
teth to any other Constitution, Laws,
Officers, Ministry or Worship,
than that of Christ's Appointment,
is the Subject, Servant of Anti-
christ, by necessary Consequence
from the former, and *Rom.* 6. 16.

A Man cannot be both the Ser-
vant of Christ and of Antichrist,
Mat. 6. 24.

F I N I S.

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